of God? For it is not written that Zenos alone spake of these things, but Zenock also spake of these things; for behold, he saith, Thou art angry, O Lord, with this people, because they will not understand of thy mercies which thou hast bestowed upon them, because of thy Son. And now my brethren, ye see that a second prophet of old has testified of the Son of God; and because the people would not understand his words, they stoned him to death. But behold, this is not all; these are not the only ones which have spoken concerning the Son of God. Behold, he was spoken of by Moses; yea, and behold, a type was raised up in the wilderness, that whosoever would look upon it might live. And many did look and live. But few understood the meaning of those things, and this because of the hardness of their hearts. But there were many which were so hardened that they would not look; therefore they perished. Now the reason that they would not look, is because they did not believe that it would heal them. O my brethren, if ye could be healed by merely casting about your eyes, that ye might be healed, would ye not behold quickly, or would ye rather harden your hearts in unbelief, and be slothful, that ye would not cast about your eyes, that ye might perish? If so, wo shall come upon you; but if not so, then cast about your eyes, and begin to believe in the Son of God, that he will come to redeem his people, and that he shall suffer and die to atone for their sins; and that he shall rise again from the dead, which shall bring to pass the resurrection, that all men shall stand before him, to be judged, at the last and judgment day, according to their works. And now my brethren, I desire that ye should plant this word in your hearts, and as it beginneth to swell, even so nourish it by your faith. And behold, it will become a tree, springing up in you unto everlasting life. And then may God grant unto you that your burdens may be light, through the joy of his Son. And even all this can ye do, if ye will. Amen.

And now it came to pass that after Alma had spoken these words unto them, he sat down upon the ground, and Amulek arose and began to teach them, saying: My brethren, I think that it is impossible that ye should be ignorant of the things which have been spoken concerning the coming of Christ, who is taught by us to be the Son of God; yea, I know that these things were taught unto you, bountifully, before your dissention from among us. And as ye have desired of my beloved brother, that he should make known unto you what ye should

do, because of your afflictions; and he hath spoken somewhat unto you to prepare your minds; yea, and he hath exhorted you unto faith, and to patience; yea, even that ye would have so much faith as even to plant the word in your hearts, that ye may try the experiment of its goodness; and we have beheld that the great question which is in your minds, is whether the word be in the Son of God, or whether there shall be no Christ. And ye also beheld that my brother hath proven unto you, in many instances, that the word is in Christ, unto salvation. My brother hath called upon the words of Zenos, that redemption cometh through the Son of God, and also upon the words of Zenock; and also he hath appealed unto Moses, to prove that these things are true. And now behold, I will testify unto you of myself, that these things are true.—Behold, I say unto you, that I do know that Christ shall come among the children of men, to take upon him the transgressions of his people, and that he shall atone for the sins of the world; for the Lord God hath spoken it; for it is expedient that an atonement should be made; for according to the great plan of the Eternal God, there must be an atonement made, or else all mankind must unavoidably perish; yea, all are hardened; yea, all are fallen, and are lost, and must perish, except it be through the atonement which it is expedient should be made; for it is expedient that there should be a great and last sacrifice; yea, not a sacrifice of man, neither of beast, neither of any manner of fowl; for it shall not be a human sacrifice; but it must be an Infinite and an Eternal sacrifice. Now there is not any man that can sacrifice his own blood, which will atone for the sins of another. Now if a man murdereth, behold, will our law, which is just, take the life of his brother? I say unto you Nay. But the law requireth the life of him who hath murdered; therefore there can nothing, which is short of an Infinite atonement, which will suffice for the sins of the world; therefore it is expedient that there should be a great and last sacrifice; and then shall there be, or it is expedient there should be, a stop to the shedding of blood; then shall the law of Moses be fulfilled; yea, it shall all be fulfilled; every jot and tittle, and none shall have passed away. And behold, this is the whole meaning of the law; every whit a pointing to that great and last sacrifice; and that great and last sacrifice will be the Son of God; yea, Infinite and Eternal; and thus he shall bring salvation to all those who shall believe on his name; this being the intent of this last sacrifice, to bring